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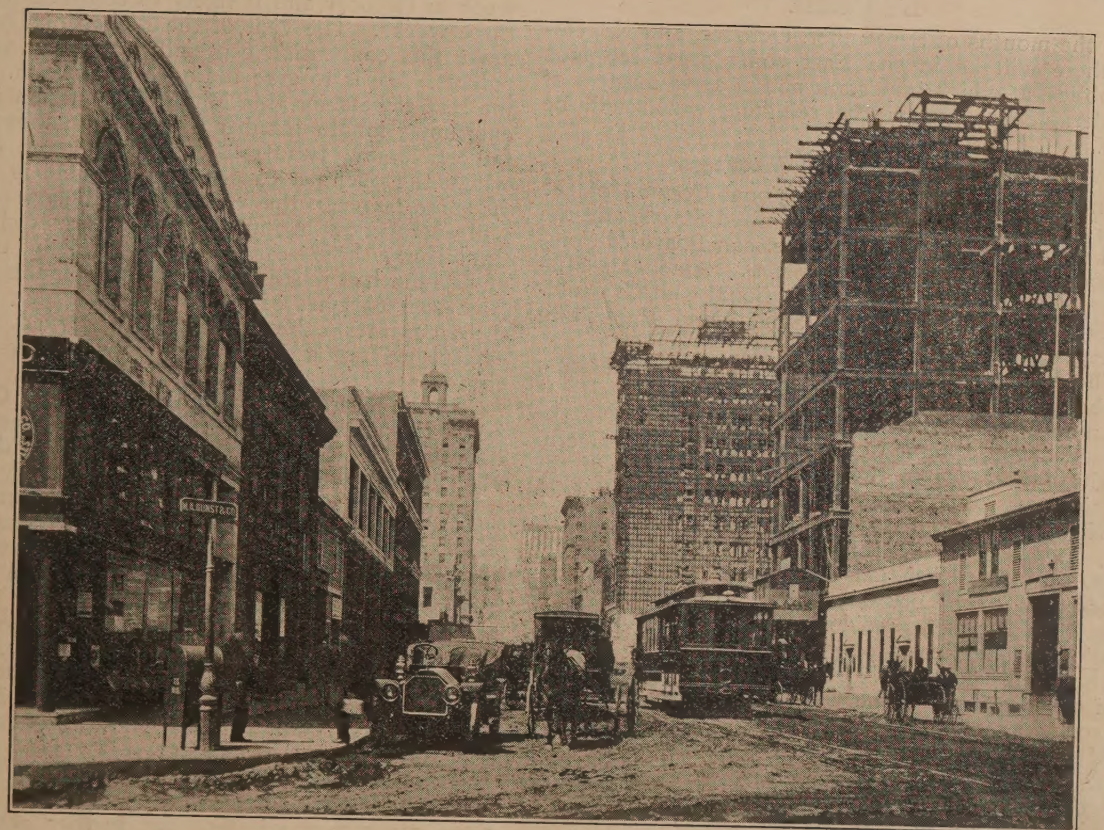

LOOKING UP CALIFORNIA STREET, SAN FRANCISCO.

THE PACIFIC

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W. W. FERRIER, Editor,

2716 Hillegass Ave., Berkeley, Cal.

GREAT RELIGIOUS ASSEMBLIES SOON TO BE HELD.

In the months of September, October, and November, there will be in the East some great religious assemblies, at which important action as to matters of considerable concern in the religious world will be taken.

The Congregational Meetings.

One of these will be the National Council of the Congregational Churches of the United States, and the allied annual meetings of the American Board of Commissioners for Foreign Missions, the American Missionary Association, the Congregational Church Building Society and the Sunday School and Publishing Society.

These meetings will be held in Cleveland from October the 8th to the 18th.

Among the speakers will be Justice Brewer of the United States Supreme Court, who will speak concerning the importance to the nation of the work of the American Missionary Association, which has to do with the Negroes, the Indians, the Chinese and the Japanese. Ex-Governor Northern of Georgia will speak concerning the Christian League of Georgia. Dr. Jefferson of New York on Pilgrim Principles and the Race Problem; and President Mackenzie of Hartford Theological Seminary on the question, "Is United Brotherhood Possible?" Bishop Galloway of Mississippi will speak on "The Christian Education of the Negro."

Missionary topics will occupy attention for several days, and addresses relating to the work of all the Societies named are on the program. A notable utterance is looked for from Dr. Washington Gladden, who has been for the last three years the moderator of the National Council. Dr. Lyman Abbott, Dr. Francis E. Clarke and Dr. W. J. Dawson are on the list of speakers. Missionaries from the foreign and home fields will be in attendance and have prominent participation.

At the Cleveland meeting the Congregational churches will through their representatives take action on the plan of union framed at Chicago for the United Brethren, Methodist Protestant and Congregational churches.

The International Brotherhood of St. Andrews.

This will be held in Washington, D. C., the last week in September. The order is made up of laymen in the Protestant Episcopal Church; but at the co vention both laity and clergy will be in attendanc representatives coming from Canada, England, Sco land and the West Indies. Bishop Brent of th Philippines, Bishop Ingram of London, John R. Mo and Justice Brewer are some of the taking names c the program. Another speaker of importance is Re Father Waggett, who has been in great demand i England the last two years at men's mass meeting and at gatherings of learned and scientific societie He is the only man who ever took a double first a Oxford in theology and science. His forte is the inte dependence of science and religion. The Bishop c Washington has decided to have the corner stone c the new Washington Cathedral laid at noon on th Sunday of the convention. The bishops and clerg of the Church as well as the delegates to the conve tion will be present in lare numbers. The Bishop c London will lay the stone.

The Episcopal General Convention.

This will be held at Richmond, Virginia, the firs week in October and is likely to continue for at lea three weeks. The visit of the Bishop of London wi make this convention especially attractive to Episc palians. He is to give the opening sermon. Deman for seat tickets for this important function is alread enormous, for the number to go to Richmond will no fall far below twenty thousand and the church i which the opening service is to be held is not larg In some respects the visit of the Bishop of Londo will overshadow in interest that of the Archbishop c Canterbury three years ago. Historically, the Bisho of London had much to do with the planting of man American parishes of note. This was due in part t the organization through which he worked, and whic established not a few of the now famous America churches.

While therefore the Archbishop of Canterbur holds the rank, the Bishop of London has the clos historic interest for Americans. Next to this Bishop' visit interest will center on the anniversary at James town and at Williamsburg, at which latter place th Bible from the King of England will be presented. N great prominence is being given to the service of pre sentation of the thank offering of American men, sinc nobody can guess the amount the offering is likely t reach. If it should happen not to be large, conserva tive managers are seeing to it that they do not mak loud proclamation of the fact. While exact informa tion is not to be had, it hardly seems possible to any body that the sum will fall below $1,000,000, and may reach twice that sum.

Leaders in the agitation of three and six years ag for stronger laws on the subject of divorce and rema riage are again agitating for further action. Th taken by the last general convention is held to be compromise. New and stricter forms are advocate The question of a bishop for the Negroes looms larg and if it comes up will be cause for prolonged discu sion.

There is wide discussion throughout the Episcop Church of work by laymen, and there is some pos bility that the general convention may create a co mission on such work. The last general conventi enlarged the powers of laymen in some respect chiefly in taking part in public worship, and the liber has been availed of to the extent that in not a f churches laymen to the number sometimes of three four assist the rector at public services at one ti

It is known, however, that many prominent men desire to work unofficially, and that they do not favor any action at all on the part of the official body of their church.

The Liberal Congress.

The congress of religious liberals will be held in Boston the last week in September. In order that our readers may get some idea as to this movement we give the composition of the executive committee as follows: Professor Gyorgy Boros, D. D., dean of the Unitarian Seminary, Kolozsvar, Hungary; Rev. William Copeland Bowie, secretary of the British and Foreign Unitarian Association, London; J. Estlin Carpenter, D. D., principal of Manchester College, Oxford; Rev. Samuel A. Elliott, D. D.; Professor B. D. Eerdmans, Leyden, Holland; Rev. Philip H. Hugenholtz, Jr., Amsterdam; Professor Edouard Montet, D. D., Geneva; Professor Heinrich Oort, D. D., of Leyden; Otto Pfleiderderer, D. D., professor of systematic theology in the University of Berlin, Germany; Jean Reville, D. D., professor of the history of religions in the College de France, Paris; Rev. Gottfried Schoenholzer, D. D., Zurich, Switzerland, and Rev. Charles W. Wendte, secretary, Boston. Dr. Lyman Abbott is one of the honorary vice-presidents. Others are men prominent in every line of education, ethical culture, philanthropy, politics, law and business, also such representative women as Mrs. Henry W. Bellows, Mrs. Frederick T. Greenhalge, Mrs. C. B. Hackley of Tarrytown, N. Y., Miss Caroline Hazard, president of Wellesley College; Mrs. Julia Ward Howe, Mrs. Henry P. Kidder, Miss Alice M. Longfellow, Miss Emma C. Low, national president of the Woman's Alliance, and Mrs. Roger Wolcott.

The Hon. Carroll D. Wright, the president of the congress, will give an opening address, and he will be followed by President Elliott of Harvard. Among the speakers will be the Rev. Dr. John Hunter of Glasgow, Scotland, the Rev. Dr. Geo. A. Gordon of Boston, Professor Peabody of Harvard, the Hon. John D. Long, Booker T. Washington and Edward Everett Hale.

Many foreigners are on the program, among them being: Professor Pfleiderer of Berlin, Professor Reville of Paris, Professor Montet of Geneva and Dr. Max Fischer of Berlin.

Among the distinguished visitors will be Abbe A. Houtin of Paris, who will speak on "The Crisis in the Catholic Church." Both Japan and India will be represented.

The International Y. M. C. A.

The international convention of the Young Men's Christian Association will be held in Washington, D. C., Nov. 22-26. The Capitol City has one of the finest organizations and one of the best buildings in the world. A great meeting is anticipated. Among the speakers will be Ambassador Bryce of Great Britain, who will speak on "What Constitutes a Nation's Greatness?"

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!
—OLIVER WENDELL HOLMES.

"WITH CHRIST AMONG THE MINERS."

The foregoing caption forms the title of a book written by the Rev. H. Elvet Lewis concerning the great Welsh revival. It is published by Jennings & Graham of Cincinnati and is sold at the net price of $1.00. The volume is not meant to be a history of the revival; it is a series of incidents and impressions, and is devotional in its aim and compass. Beginning with characteristics of religious life in Wales the book traces revivals from the first beginnings of Christianity there down to the year 1904, and so into the whitening fields of the recent great awakening. It is a book well worth reading. Such movements as that in Wales should be studied. We give here a chapter on "Prayer: Its Victorious Power."—Editor.

Prayer: Its Victorious Power.

An old hearer, being asked what in the revival had constrained him to yield, answered: "Nothing at all that I know of, in **this** revival." Then he told them how, when he was a young man, a farm-servant, the neighborhood had been visited by such another revival. One evening, after the day's toil, he was on his way to the village—not for the prayer-meeting, but for fun. As he followed a path through the fields, he heard voices on the other side of the hedge. He recognized them; they were two young men praying—praying, he felt, for him. He was arrested, but shook the effect from him, and pursued his way. But he could never silence the accent of those prayers: through the long years they haunted him. Both men who had knelt and prayed in the shadow of the hedge were dead, when, last year, he testified that but for those prayers—nearly half a century old—he doubted if he would ever have found a Savior.

One of the men rescued from the depths, in a quarry district, began from the first to pray for his "chums." Night after night he pleaded, with tears, with the insistence of the violent ones of the Kingdom, for their salvation, one by one. And one by one they came in—as if prayed into the Kingdom by this man's suppliant force. There only remained two, or three at last; and one evening as he repeatedly prayed these came, one after another. When the last appeared he seemed for a moment dazed, and said, "Well, dear Lord, I don't know what to do next: I have come to the end of my list." But he found out that there is a way to enlarge the list, in the school of Christ.

One of the men brought in, at the very dawn of the revival, was a few days later on his knees. The meeting was proceeding, and if he prayed aloud at all, no one seemed to hear. But the minister, being personally interested in him as one of the first converts, could not help watching the face, earnest and strangely lit up. Suddenly his hand went straight up, and a moment later he rose from his knees and sat down. From somewhere in the crowded building, some one said: "There is one here anxious to give himself to Christ;" and the refrain of **Diolch iddo** swept in waves of song over the whole congregation. After some time, the minister watched the man again kneel, and without a doubt pray: several moments passed, his face again lit up, and the arm was lifted as before. "There is another for Christ," shouted some one, and the congregation again joined in its thanksgiving. Once more the vocal prayer budded forth. After awhile this man knelt for the third time, to his half-silent prayer. For the third time the arm suddenly went up; the man rose, and sat down. "Here is another," shouted some

one again. The three were companions of his former ways of evil; he did not even know that the three were present as he knelt to pray time after time, nor could he explain tothe minister why his arm went up.

Can the story of a soul be more briefly, more graphically told than in these words, punctuated as they were with a penitent's sobs?—"Is mother here?" "Yes." "Well, mother, I have had to give in at last. **Well done, mother!"** Who can tell how many prayers, what sufferings of soul, were rewarded in that one cry: "Well done mother!"

At one place there had been since midday a marvelous ingathering of souls. And now, near midnight, among others brought in, was a wife, who asked the prayers of all for her husband. He had been earlier at the meeting, but had gone home soon after ten—disgusted. He had gone to bed, but there was no sleep or rest for him. At last, in spite of himself, he got up; he could not remain in the house; he felt compelled to return to the chapel, not even taking time to change his slippers for his boots. He was a strong man, or was endued with new strength; for he made his way through the crowd, in spite of all hindrances, to give himself that midnight hour to the Savior—today one of the most useful men in the church.

A young man tenderly reared in a praying house, had drifted into evil ways. He had joined his companions early one evening at the favorite public-house; the drink was on the table before them. Laughing with the rest, he put forth his hand to take hold of the glass. Suddenly his face paled; his hand had left the glass untouched. He tried again and seemed to fail. They laughed heartily at some unexplained joke. He resolutely put forth both hands, gripped the glass, but set it down again. "I can't touch it: I can't stop here." He rushed home, asking where his father was. "Where else but at the prayer-meeting?" they told him. He rushed to the chapel; and in spite of the crowds thronging the door, way was made for him as he was recognized. Almost the first sound he heard was the voice of his own father in prayer, pleading for him. And the lad was beside him before he had risen from his knees.

The next incident has a dual message. It combines the awakening of a soul to its sin, with an answer to prayer.

A young man, thoughtful and well read, who had been unanchored by intellectual doubts, stood up in a New Year's prayer-meeting with pale, frightened face. He made his way to the pulpit pew, in the usual manner of those wishing to take part. He read the narrative of Christ's temptation, and then addressed the congregation, his first words being: "I am a great sinner. I must be permitted to say that I am a sinner, or die." He went on: "Something weighs me down to the earth; I have felt something I never felt before. Oh! the distress I have been in since I entered this meeting! I have had a view of my sins, and at the sight of them some voice has told me that I have sinned the sin against the Holy Ghost, and so can never find pardon. But another and stronger voice tells me that the blood of Jesus Christ His Son cleanses from all sin. It is the devil upbraiding me that my sins are more than can be forgiven, and it is the gentle Savior who tells me that the virtue of His blood is sufficient to blot out sin from the conscience forever. I give myself to Him now and forever." He sat down, in tears, the congregation overflowing with praise. When singing ceased, another young man stood up, trembling with almost intolerable joy: "Blessed be God's name," he began, "for answering the prayer of such a poor creature as I am. I have prayed today for hours that God might save the soul of this dear brother —though he never knew that I prayed for him. His Name be praised—His Name be praised for ever!"—and he sat down, his tears flowing while songs of joy ascended.

The power of prayer was not to be measured by these individual victories. It subdued whole congregations; it diffused through the whole land an atmosphere that bathed in its light and warmth the soul of saint and sinner. An old man, faithfullest among the faithful, was made a prisoner in his house through illness when the revival started. As soon as he was able to cross the threshold he made his way to the chapel, and during the course of the meeting said—his own face radiant as any: "Oh, dear! what a transfiguration. Every face here is a new face to me tonight. I never saw you before looking like this. The revival is in your eyes, in your voices, and rests on your faces. I see you have been in the bright cloud on the mountain-top." This glow, frequently noticed during those prayerful months, was but the outward sign of soul-triumphing in the presence and companionship of God.

CHRIST IN GOVERNMENT.

Emma Younglove.

Jesus Christ was manifested in the flesh to take away the sins of the world. When a soul degraded by a life of sin enthrones the Savior as King, a new life begins, a life of righteousness. There may be mistakes and lapses into accustomed faults and vices, but if Christ is the supreme ruler of heart and life, evil habits will be overcome, sin will be taken away. That life has then been revolutionized.

But it is also true that "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Wherever this gospel is preached, its influence pervades the whole community. While the proportion of individual Christians is yet small, the ethical standards of Christianity are accepted in large measure, and public sentiment avails to hold the better element of society to a closer conformity to recognized standards of morals. Thus the community or the nation becomes Christian, not in the sense that all or a majority of the people have made the Lord Jesus Christ the King of their own lives, but in the sense that his influence has improved the standards of morals and elevated the life of society.

Now government is an expression of the will of society, and the government of Christian nations is not lacking in evidence of the elevating power of the Christ of God.

The idea of arbitration as a general method of settling international differences, while due in part to other causes, is primarily the result of the coming of the Prince of Peace. The Hague Tribunal could never have been conceived or carried out by any group of great nations either ancient or modern, excepting those among whom the influence of Jesus Christ had been felt.

Christ's conception of the brotherhood of man and the value of each human being have originated new principles in government. Thence has come the recognition of all men before the law. Ancient Greece

and Rome had multitudes of slaves; ancient Egypt and modern India and Japan had outcast classes which had no rights that others were required to respect. Today no Christian nation fails to recognize in its courts of justice the equality of all,—high and low, men and women, citizens and aliens.

When here on earth Jesus went about doing good. In answer to the question of John the Baptist he sent this evidence of his Messiahship: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." A new idea of the function of government, due wholly to Christ's spirit, is protection for the weak, amelioration for the wretched, elevation of the degraded. Hence has sprung factory legislation. From this source have come laws regulating the labor of women and children in mines. Christ's teaching that we should bear one another's burdens has given rise to our county hospitals, our state insane asylums and homes for the feeble-minded, and schools for the blind and the deaf and dumb. These are the continuation of the work which Christ did. No such ideal of the function of government as finds expression in these institutions, has appeared in non-Christian lands in all history, ancient or modern.

Another conception of government due wholly to the influence of Christ is that which Kipling has brought powerfully to our notice as "The White Man's Burden." No nation of antiquity regarded a subject state as other than tributary. The highest ideal which prevailed in regard to such a people was that the tax exacted be moderate instead of crushing, and that it be collected honestly rather than extortionately. Now England spends large budgets upon some other poorer dependencies. She treats India, and the United States does the Philippines, as charges, whose revenues are to be devoted to their own use and to whose service time and talents should be given.

"Take up the White Man's burden—
  Send forth the best ye breed—
Go bind your sons to exile
  To serve your captives' need:
To wait in heavy harness,
  On fluttered folk and wild—
Your new-caught, sullen peoples,
  Half-devil and half-child.

Take up the White Man's Burden—
  In patience to abide,
To veil the threat of terror
  And check the show of pride;
By open speech and simple,
  An hundred times made plain,
To seek another's profit,
  And work another's gain.

But Christ has not only given higher ideals of the responsibilities of government, he has also furnished inspiration and strength and wisdom to carry out more successfully those which are recognized.

Ancient Athens conceived the idea of a republic, but the pagan world as a whole has been unable to attain free government. Today, save Russia, every nation which has felt the leavening of Christ's presence, has a representative government, while Turkey and China and other non-Christian peoples are oppressed by absolute monarchies.

The dispensing of justice is a fundamental exercise of government. So corrupt and debauched were the native governments of India, that as soon as British citizens developed any considerable trade there, it became apparent that their lives and property were insecure, and Great Britain was compelled to assume the functions of government in that distant land in order to protect them. France undertook by war to punish Algeria for piracy, but to no effect; she established a military government there, but the evil continued. At last she set up a civil government in the country, and then only did piracy come to an end. So it has been all over the world. Again and again the government of Christless states has proved so hopelessly evil that Christian nations have been compelled to assume the responsibility. Sometimes there has been rapacity and injustice in the process, but the fact was inevitable.

Other great nations which have not received the Christ, as China and Japan, still retain their national existence. What of them? Our treaty with Japan reads that if an American citizen in Japan is accused of committing a crime against a citizen of Japan, the "American citizen shall be tried in American courts and when guilty shall be punished according to American law." Our treaty with China contains a similar provision. Siam cannot punish an American citizen, but must yield that office to his own country. No similar stipulation exists in our treaties with any Christian power. What is the significance of all this? It shows conclusively that no dependence is to be placed upon securing justice in the great nations of China and Japan.

The condition of Japan at the present time is most interesting. She is not a Christian nation; yet many Japanese, some of them high in power, have accepted Christ as their Savior and made him King of their lives. Though not a Christian nation, Japan aspires to a place among the nations which are; and so, while not adopting their religion, she has yielded much to their influence and in a considerable degree she has accepted their standards. Today her government is a limited monarchy; the lower classes of society, whose individuals half a century ago had no rights before the law, are fully recognized now; her administration of Formosa is honorable; she has established asylums and hospitals for helpless and unfortunate classes. All this has come from this example of nations where Christ rules. It is a reflected radiance, such as the moon sheds upon our earth. May Japan soon know and accept the Light of the World!

Even a brief glimpse of the nations suffices to show that Christ has brought healing power to the governments where he rules, that he has taken away sin and brought righteousness. May the day be hastened when he shall reign among all peoples, and when his rule shall not be partial and incomplete as now even in the most favored nations, but when before him every knee shall bow and every tongue shall confess that he is Lord of Lords and King of Kings!

Ventura, Cal.

Daily deed and daily thought,
Slowly into habit wrought,
Raise that temple, base or fair,
Which men call our character.
Build it nobly, build it well:
In that temple God may dwell!

EDWARD W. BENSON.

AMONG THE NEW BOOKS.

"Expositions of Holy Scripture." By Alexander McLaren, D.D. A look into some of the volumes of the second series of this great work by Dr. Maclaren gives only satisfaction. It is our intention to make at an early date some excerpts from each of the six volumes in order that our readers may be introduced to some of their treasures. This second series consists of expositions on Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel, and Mark. For the preacher, the Sunday-school teacher, and for home reading these expositions have high value. The books are sold in sets only, $7.50 net, for the six volumes. (A. C. Armstrong & Son, New York.)

"Red Rubber." By E. D. Morel. In this volume is given the story of the Rubber Slave Trade on the Congo, concerning which it has been said: "The reek of its abomination mounts to heaven in fumes of shame; it pollutes the earth; its speedy disappearance is imperative for Africa and the world." The book shows that King Leopold is the main beneficiary of the rubber slave trade; others are a chosen few whom choice or temporary necessity have caused to be selected as participants in the royal spoil. "The slave trade has been reestablished for the benefit of King Leopold and twenty rich families in Belgium. It bodes little what the sovereign of the Congo has done with this ill-gotten wealth. If he had spent it all, and all the additional wealth it has enabled him to amass in other fields, in charitable institutions, the crime, the scandal and the tragedy would remain." The position of Belgium is shown to be an extraordinary and humiliating one. "Belgium has no legal rights whatsoever over the King's enterprise, which so far as she is concerned is a 'foreign state' outside the control or supervision of the Belgian parliament and people. After showing that nothing in the way of alteration of the existing state of affairs can be expected from Leopold the author proceeds to state what Great Britain can do to end the horror. It was only a few months ago that he wrote and he said then: "The rubber slave-trade flourishes unchecked, unimpaired, unaltered by all the talk and ink-spilling of the last four years. It has been exposed in all its horrors. But it is in being, its activity has been stimulated by a sense of precariousness in the future, its area of devastation increases, and with it, the number of victims." This volume sets forth some of the miseries of the people thus enslaved. (American Tract Society, New York. $1.25 net.)

Wycliffe: The Morning Star." By George S. Innis. This is another of the "Men of the Kingdom" series, several of which have been heretofore noticed in these columns. The author states that he has tried in this volume to answer the question, "What would a busy, earnest man want to know about John Wycliffe and his work?" His studies lead him to write: "Wycliffe was not only the harbinger of the Reformation, the Morning Star, but men are seeing in him the real founder of the great Teutonic revolt from Rome, the dawn of the new day for Western Europe. The sun that rises so brilliantly may go behind a heavy bank of clouds for a full hour or two, but it keeps on ascending the heavens and noonday is at last here. Wyckliffe's teachings were the true genesis of the Protestant Reformation—the sole authority of the Scriptures, the right of civil rulers to control ecclesiastical appointments, the human origin of the papacy, the universal priesthood of believers. These principles and the Gospel he so dearly loved and so faithfully preached finally conquered England, much as Christianity did the Roman Empire. In strength of manhood, in sincerity of purpose, in the value of the work done, and in his wisdom in planning for the future, Wycliffe was without a peer in his century, and with few, if any, superiors at any time. Since his day men have been working out his theories and applying them to government, the church, society, and their application in larger measure is the problem of the age. Those who labor for worldly honor are abundantly rewarded, but the men who labor for the good of their race, the poor, the ignorant, the oppressed, and labor so wisely that the chains are constantly more and more broken as the years roll on, are worthy the profoundest gratitude of every age and race." (Jennings & Graham, Cincinnati; $1.00 net.)

"Biblical Dogmatics." By Milton S. Terry, D.D. This exposition of the principal doctrines of the holy scriptures by the professor of Christian doctrine in Garrett Biblical Institute is a valuable contribution to theological thought. The author says that it is with no assumption of having discovered any remarkable new truths that he puts forth this volume, but rather "with a conviction that, amid the fresh and increasing light coming from many sources, the old abiding truths may be set forth in a somewhat new and more helpful manner." It is said further: "No new or strange doctrines are here exploited; no old and well-attested truth is set aside; but certain doctrines of the Christian faith are here presented in a manner somewhat different from that which has long been prevalent." Coming as this book does from a Methodist source some of its statements are quite significant. For example this: "We maintain the **sufficiency** of the holy scriptures as a guide in the way of salvation through Christ; but the dogma of 'infallibility' is no essential part of the true Protestant principle, but only a cause of confusion and error." As to authority as sources of doctrine, Dr. Terry writes: "The authority of the Scriptures as sources of doctrine does not rest upon the basis of a mechanical inerrancy or of a supposed infallibility. Authority in religion is not a matter of ancient sacred records, but of irresistible spiritual convictions. It is analagous to authority in mathematics, in geology, in astronomy, in medicine, and in international law. Whatever has real authority over the judgment and the consciences of men is clearly seen to rest upon indisputable facts. The undisputed and commanding facts in any science are what they are, not because they are written in text-books everywhere accepted as good authority; but the text-book has value and authority according to its acknowledged rank as a full and sufficient guide to the knowledge of the science of which it treats. So may we say of the great truths of the Bible that they are what they are, not because they are found in the Bible, but because they are self-evidencing as unquestionable truths of God. For God has revealed some things so clearly to the heart of man that there is no room for real difference of opinion. An authoritative religion must command the honest assent of the reason and the conscience in order to be convincing of its truthfulness." Writing concerning the division of the Hebrew canon the author says: "The book of Psalms is divided into a pentateuch, each section ending with a doxology; and the Jews have a saying that Moses gave five books of law, and David gave five books of psalms; the law is the word of Jehovah to his people, and the psalms

are the responsive word of his people to Jehovah. But the critical study of both these pentateuchs has resulted in a prevalent belief that Moses was no more the author of the one than David was of the other. On this question of criticism, however, the last word has not yet been said, and is not likely to be for years to come." We have quoted only from the introduction to this book of 600 pages. It is the earnest work of a master mind. In it are considered from the scriptural starting-point the great doctrines of the Christian faith. It is a volume to be commended both to the ministry and the laity. Eaton & Mains, New York; $3.00 net.)

"A Typical Mission to China." By W. E. Soothill. One of the most instructive and interesting books on missions. The author has been a successful missionary for nearly a quarter of a century. He writes under the following named divisions: Pioneering, Evangelization, Church Organization, Pastoral Visitation, Discipline, Types of Converts, Native Sermons, Women's Work, Medical Work, Opium, Educational, Bible Translation, Typical Temples, The Native Religions, Foreign Religions. There are sixteen fine illustrations. In the chapter on Medical Work the author says: "Medicine is our substitute for miracle." And again: "A more Christ-like work than is being done in the hospital it were not easy to conceive." In the chapter on Opium we find this: "At this late hour what can England do? There is but one reply for honorable men. Stop the trade, stop the growth in India save for medicinal purposes. Stop its transport in British ships. But other nations will then carry it! Other places would grow it! Let them! We have had our fill of shame. Oh! Christian England! What would Pagan Japan do?" In another place we are told: "The sex which predominates over the other in our congregations is, of course, the reverse of what it is at home; here the men are most in evidence. It is generally a severe ordeal in a newly established station for the first woman to begin to attend service. Sometimes the men are quite a numerous body before ever a woman is induced to come, and she, practically always, is one whose husband is a Christian, and who at home for some time past has already knelt at the family altar. But as most of our churches have their birth in the home of a Christian, it is easy in such cases for the woman of the house to hear all that is going on, without actually being present in the room, and time emboldens her to enter and take part in the services. Once the ice is broken, it is not difficult for others to follow; and now, in our city and village churches, "the woman's side" is an important part of the congergation, and, in the city especially, it is a treat to see them in their neat blue cotton or silk jackets, orderly and devout. A well-starched cotton jacket covers a multitude of patches and sins, and who can begrudge these women the atetmpt to look neat and clean which they always make? We love to look down the women's aisle, and see a couple of hundred or more of them turning their bright faces towards the pulpit, most of them with well-thumbed hymn-books in their hands. If only they could give their children each a spoonful of Mrs. Dosem's soothing syrup, just enough to keep them quiet for an hour and a half, what a joyous Sunday it would be to them and to us! (F. H. Revell Co., New York; $1.50 net.)

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts, and practice them in your lives.—U. S. Grant.

ACORNS FROM THREE OAKS.

Aloha.

Let us have fellowship with Reno.

By all means, brethren, let us prove our large and vital interest in the Kingdom of Christ in Nevada by a generous attendance at the Fifty-First Annual Session of our California Association there. It was fraternal in them to invite us. It was a brave vote to accept it. Now let us go and make the occasion a great success by a spiritual and harmonious and sensitive appreciation of the privilege. And first, dear Reno friends, it is you whom we go to see—not the gold mines, not the mountain sheep, not the sage hens on the wide prairies whom once our eager guns would have warmed to put in our game bags. We do not even unduly court your golden-legged chickens, for we are not Methodists but disciples of the simple-living folk who camped at Plymouth and enjoyed lobsters and "cups of fair spring water." So plan the "plain living and high thinking" which will let the most of you come in to the spiritualities and sociabilities of the meetings.

We are a year nearer the coming of Christ and His victory over the world promised by the Father than when you convened at San Jose. That church received a blessing from the Conference and you will. Leave Christ out of a commonwealth and all else will be as the debris from which the gold has been extracted. We shall miss the sainted Harrison, but his brave family are left us for our care and loving. We are to assure Bro. Rathbone that he has come into the Kingdom for this great time. The more gospel gladness we carry to the wide Nevada mountains the more we shall have with which to meet the winds and rains of our fast-coming winter. God grant it be brighter than the last—as He will.

The Southern Pacific railroad makes a rate of a fare and a third from all points in California. Let us appreciate the kindness with which R. R. officials do kindness where they can in the face of much criticism and hard knocks. Let us make the division of expenses as before, only more so. May we not who can approach large-minded laymen ask that special good men be helped to go—i. e., the far-away men most likely to be hindered by the unusual distance. "Ask, and ye shall receive," says the best book. Ask men to plan and push and pay. Ask God to pour out a blessing. Irrigation is the talk of the valley. "There shall be showers of blessing" is the song of faith. Lord, increase our faith. Mizpah.

Saratoga.

Among the Churches.

California.

San Francisco, Greene Street. The basement work, contract for which was let several weeks ago for $4,000, is nearly done.

Whittier.—The Rev. Alexander McGregor of St. Paul, Minnesota, has accepted the call to the pastorate of the church at Whittier, and will enter on the work in November.

Ceres.—The corner stone of the new church at

Ceres was laid on September the 12th with impressive ceremonies. The building will be ready for use the latter part of the year.

Oakland, Market Street.—The reports at the annual meeting last week showed encouraging progress during the year. The sum of $500 was paid on the indebtedness and contributions made to all the benevolent societies.

Los Angeles First Church.—On Sunday morning, the 8th, Rev. Dr. William Horace Day, pastor, preached his first sermon after a vacation spent mainly in the Lake Tahoe region. His sermon on "God's Work; How He Wants It Done," was listened to with intense interest by the large congregation which greeted him on his return. In the evening, Dr. Warren F. Day, pastor emeritus, who has carried the parish, often attending three services, or more, on each Sunday, during his son's absence, preached on "The Unobserved," from the text, "The Kingdom of God cometh not with observation."

Beckwith.—Died at her home in Beckwith, September 10th, Mrs. Annie Macfarlane Sperry. There are other hearts beside those in this high mountain valley who will grieve that a life of such unusual usefulness has rounded to its close. There are other hearts than ours who will be comforted in the knowledge that she has entered into the rest of the people of God, that she has gone to her reward. As for ourselves, we are glad that such a rare soul has been among us, and from here, where she has lived and wrought has received her coronation. For it is unusual to see a life so devoted to the church of her choice, so overflowing in love to the human family, and so full of unselfish, helpful kindness to others, as was that of Annie Sperry.

NOTES AND PERSONALS.

The attendance at Mills College is large this year; at the recent opening 80 young ladies were refused admittance.

Considerable improvement is reported in the condition of the Rev. E. J. Singer and the physicians expect his ultimate recovery.

Professor Norton of Pomona College has been spending a few weeks in this part of California. He returns to Claremont early next week, the college opening for the year at that time.

The Rev. A. W. Ackerman, formerly pastor of the First Congregational Church of Portland, Oregon, after a vacation in New Hampshire, returns to his work at Torrington, Connecticut, very much improved in health.

The First Congregational Church of Portland, Oregon, is looking forward with pleasurable anticipation to the coming of the Rev. Luther R. Dyott of Brooklyn, New York, to enter on the pastorate early in October.

The Rev. A. W. and Mrs. Hare have gone to Los Angeles with the expectation of remaining in Southern California for a year. Mr. Hare will engage in some light religious work and will try to regain his health which has suffered considerably under the strenuous work of the last year or two. His address for a time will be 830 South Broadway.

The Rev. Harry Perks has found it necessary to give up work in the high altitudes for a time at least and has moved from Beckwith to 2630 M street, Sacramento. Concerning the church at Beckwith Mr. Perks writes: "It is in need of a pastor. The field is not large, but they have a well-appointed church and a comfortable parsonage. Although Beckwith is in the mountains, it is on the railroad, and there are two trains daily. The services just now are encouraging. I received one adult into the church last Sunday."

The meeting of the Bay Association last week in Alameda was the best attended of any for years. It was a thoroughly helpful and inspiring meeting. All fllowed Dr. McLean interestedly as he told in graphic manner the story of his recent visit to the Holy Land. Professor Buckham, of Pacific Seminary, and Dr. Meserve, of Plymouth Church, San Francisco, gave value to the evening service by fine addresses on "Religious Vagaries" and "The Permanent Elements in Christian Teaching." The Association memorialized the State Association as to the plan for the better organization of the work in Northern and Central California.

Next Monday at the meeting of the ministers of San Francisco and vicinity, the Rev. Dr. Adams will speak concerning conditions in San Francisco, religiously and otherwise. The probabilities are that the address will be somewhat enlightening, and the duty of persons outside of the city to interests therein may be set forth. A council for the organization of a Congregational church at Burlingame will be called, to meet next week. There are excellent prospects for a strong church at Burlingame. It is said that there will be not less than fifty charter members. They will come from Congregational, Presbyterian, Methodist, Baptist, Episcopal and Roman Catholic sources. This ought to make the best kind of a Congregational church.

The editor of The Pacific found it impossible to get his work in shape so as to leave last Friday for Washington, to be in attendance this week at the Association meeting at Bellingham. An imperative call, however, for a little rest made it necessary to take the train on Tuesday of this week for his old home in Indiana, where he will remain until time to go to the National Council at Cleveland. It will be a rest only in part, however, as a busy editor (and the editors of religious papers are usually very busy men), is always connected with his paper by the mails. He is so connected because he has to be. When church people in general are brought to recognize the real value of religious journalism, and to act accordingly, conditions will be altered.

The Rev. E. L. and Mrs. Walz, of the Greene Street Church, San Francisco, are thinking of going East next month to speak in various places in the interests of that important work in San Francisco in which they are leading. The rehabilitation committee will seek to make appointments for them in some of the larger churches. Speaking in the meeting of the ministers last Monday, the Rev. Dr. Adams said concerning the work that is being carried on by the Greene Street Church that it is a splendid work and that Congregational interest in general ought now to

be centered on that enterprise and the same be put in condition to do the work that it is called to do in that field. About $30,000 is needed to do this. Only about half that amount is in sight. It is to be hoped that there will be speedy and wide and hearty response to the call for help. The Pacific would second also Dr. Adam's remark that all Congregational influences hereabouts should be brought to bear to bring into speedy union the Third and Olivet churches in San Francisco. There is no room in that district for the two churches.

HO—FOR THE GENERAL ASSOCIATION!

The fifty-first annual meeting of the General Association of Congregational Churches of Northern California will be held at Reno, Nevada, Oct. 1-4, 1907, beginning Tuesday a. m.

All Congregational ministers, members of local Associations in Northern California, are members. Each church connected with such local Association is entitled to be represented by two (2) delegates.

By reason of their size the following churches are entitled to a larger representation, viz.: Alameda First, 3; Berkeley First, 5; Oakland First, 5; San Francisco First, 5; Santa Cruz, 5; all others 2 each.

The half-fare certificates issued to ministers are available for the trip, but the Interstate Commerce Commission's rules prevent issuance of half-fare permits between California and Nevada for members of a minister's family. Ministers' wives and children therefore should call for one and one-third lowest first-class rate certificates at the ticket office where they buy their tickets. All attending the meeting of the Association, whether delegates or not are entitled to this rate, **only on condition that fifty (50)** of these receipt certificates are made use of.

These tickets will be honored by the railroad companies up to and including October 7th. A stopover returning will be allowed at Truckee, good for one day to enable those attending the Association to visit Lake Tahoe and participate in an excursion being arranged for by Rev. M. Mears.

Will all who expect to make use of the receipt certificates (lowest first-class fare and one-third for the round trip) send word to me at the earliest date possible so that I may be able to give some statement a few days before the meeting whether fifty of these certificates will probably be used?

The sleeping-car rates from San Francisco to Reno are: Standard, $1.50; tourist, $1.00, same rates applying from Sacramento.

H. E. JEWETT, Registrar.

Address Vacaville, Cal.

JOTTINGS.

Auburn.

A gem of a village is Auburn, the county seat of Placer county. I had not seen it for more than half a century because for one passing on the railroad it is hidden by the abounding foliage upon the steep declivity along which the road runs. When I saw it first it was a bustling mining camp and a trading-point for other mining camps of which there were a multitude not far away. As my memory presents it to me, the hillsides denuded of their primeval forest were adorned simply with stumps. The place was so bare of beauty, either of nature or of art, that it did not occur to me that it could ever become beautiful. We had no thought then about the soil, but only about the gravel, and of that only in connection with various devices to get rid of it, retaining the gold.

With such recollections remaining quite vivid, it was a delightful surprise as I strolled along the winding main street to see lawns of richer, livelier green than I ever saw before; trees of all sorts that seemed to wear on every twig an expression of joy in living and growing; houses whose tasteful construction and well-kept grounds told of satisfied and permanent occupancy; a court house stately and comely—fit to be the capitol of a state like Delaware.

But the building that most interested me was a little meeting-house of the New England type of architecture which through the windings of the street, looked the business of the village in the face all the while. An opera house flanked it on the right, with the usual accompaniment of a saloon and the unusual one of a wholesale liquor store. The little church was diminutive in comparison with this building, and the loungers around the saloon held their heads high, as though they and not the followers of Jesus were the magnates of the location. Admirably placed the building is for the fulfillment of its purpose. It would seem that no one in Auburn could walk far without seeing it or passing it. On the day of my visit, the Methodist pastor was at the Annual Conference; the Baptist pastor was absent on vacation (I think) and our service was the only Protestant one in the town. Yet less than forty were present in the morning and still fewer in the evening. Our church is without a pastor. It ought to have one forthwith. I fell to reflecting on what our brother, Rev. Seneca Jones, said in response to the report of the committee of our Ministers' Meeting about a development of our polity towards a more effective denominational work. Coming to us from the Methodist church and enjoying his larger liberty, he still felt deeply the need of some method whereby our churches should not be left pastorless; and I would add, some method by which the humiliating and sacreligious and most harmful custom of candidating might be done away. I venture to suggest that a standing committee of pastoral supply might be appointed annually by our General Association. It might consist of one member from each local Association—that one to be the actuary of the committee for the churches of his own Association, but to have aid and guidance from other members whenever such aid is needed. Both churches and ministers ought to be made to feel that the thing to do in a time of uncertainty as to the tenure of our existing pastorate, or of perplexity respecting the securing of a pastor by a church or of a field of labor by a minister not settled, is to appeal to this committee. Such a committee would soon come to have a list of ministers open to a call, and would know the record which such ministers had made, and what their special fitnesses and their special unfitnesses are, and could recommend with a confidence and a wisdom which no single brother consulted by the church or by the minister could hope to acquire. Some such plan, involving no infringement of any church's liberty, would, if well worked, accomplish for us, in no very great length of time, what our Methodist brethren boast of, and have gained at what seems to us a great cost of liberty.

viz.: "No church without a pastor, and no pastor without a church."

I am glad that I had the opportunity of a Sunday's fellowship with the brothers and sisters of the church at Auburn. It is a good field with a large opportunity, —such a field as would be greatly attractive to a minister with Christly heroism in his heart. W. C. P.

EASTERN WASHINGTON LETTER.

By Iorwerth.

Whitman College.

The formal opening took place on the evening of September 10th, when the chapel was crowded. The principal address was delivered by Mr. Harry E. Tash, a member of the class of '01. His subject was "Education in the Philippines." He has been in the employ of the United States government as a teacher for six years, and his address was full of information regarding the progress of education in the Philippine Islands. The college opens with as bright prospects as ever, with as many as 500 students in attendance, a wholesome increase over last year. The largest increase is in the freshman class, which is nearly double that of last year. It will reach 85. All the rooms in the dormitories are filled to overflowing, and many families will be called upon to house the students. The conservatory of music has been greatly strengthened by new teachers, and a first-class library of music has been added, also a self-playing piano equipped with the world's masterpieces. The prospects are especially bright for a profitable and prosperous year both educationally and athletically, as well as religiously.

Among the new teachers is Rev. William Worthington, a graduate from the college. A decade ago he left the ranch in the vicinity of Spokane and entered the high school, and by pluck and perseverance and force of character he has gone through college and seminary and is well fitted for the position of Professor of Economics.

Walla Walla Churches.

The Rev. Austin Rice has returned from New England, and has started on the work with his usual zeal and vigor. His ministry increases in efficiency and popularity year by year, and this important church is especially fortunate in having a ministry that is extraordinarily strong both intellectually and spiritually.

The Olivet Church reports increased audiences, better singing and larger attendance in Sunday-school. This new church in a growing suburb has the sympathy and support of President Penrose and his wife, which is another evidence of their magnanimity—a rare Christian virtue. Rev. C. M. Bainton has done excellent work in this church already, but is expected to do much beter work in the future. On the 7th inst., he was united in marriage with Miss Noar, of Manchester, England. The ceremony was performed at the home and by Rev. J. H. Bainton, Colfax, Wash., brother of the groom.

Spokane and Vicinity.

The second meeting of the Congregational Ministers' Alliance of Spokane and vicinity was held at the parlors of the Westminster Church on the morning of September 10th. Rev. H. E. Mills, of Plymouth Church, is the president of the organization, and Rev. F. A. Bowen, of Hillyard, secretary. The purpose is the promotion of the Congregational churches in this region. The subject of the address at this meeting by Rev. W. J. Hindley, of Pilgrim Church, was, "The Needs and Opportunities of Congregationalism in Spokane and Vicinity." The address was a comprehensive presentation of the situation in the city and surrounding country, with suggestions as to the needs. These meetings, held monthly, are going to result in much good, in creating closer sympathy among the ministers, and making wise co-operation possible.

The Spokane churches are in a prosperous condition. Dr. E. L. House returned home from his Hood River ranch last week, invigorated both in body and mind, and is entering on his fall work full of hope and courage. He has been instrumental, primarily in securing the services of Evangelist Sunday, who will conduct a series of meetings at Spokane in October or November. The Westminster Church finds in Dr. House a strong preacher, a wise leader, and a sympathetic pastor; and the brethren in the ministry a man of broad sympathies and helpful.

The Pilgrim Church edifice has been renovated and greatly improved during the summer. The seating capacity of the auditorium has been enlarged to meet the demands. This church fills an important place in the city, and the pastor, Rev. W. J. Hindley, not only draws large audiences, but is also active in civic reform work.

The Medical Lake Church has not found a successor to Rev. R. B. Hassell. Prof. Worthington filled the pulpit during the last month. Mr. Hassell is missed greatly not only by the church which he so efficiently served, but also by the ministerial brethren in this region.

Rev. F. O. Wyatt, in addition to preaching twice a Sunday to a congregation made up largely of teachers and students of the Normal school, goes out to the country eight miles every alternate Sunday, where a crowded schoolhouse appreciates his preaching.

Rev. C. Wyatt, recently of Priest River, Idaho, has accepted a call to the Burke Church of the same State, where he will doubtless do good work.

Rev. William Proctor, of Ritzville, has been appointed juvenile probation officer for Adams county. He will attend to the duties of his new office in addition to that of the ministry. It indicates the place he is making for himself in the community.

SUNNYSIDE, WASHINGTON.

The dark mystery connected with the sudden disappearance of one of our prominent citizens, who was president of our Good Citizens League and a strong opponent of the "blind pig" operations, in our community, has not been cleared up, though Mr. Nicolai himself has returned to Sunnyside, of his own volition. He came to himself in the Union Depot, at Seattle, eight days after his disappearance. Learning, accidentally, that there was a reward offered for the return of his body, dead or alive, he concluded he had committed some terrible crime of which he was totally ignorant. He determined, therefore, to await further information incognito. He obtained employment on a ranch near Seattle. He had worked there about a week when he saw an item in a daily paper, which threw light on the situation. He immediately wrote to his daughter and to a friend and acting on the advice of his son-in-law, returned with him to Sunnyside, August 17th. Mr. Nicolai and his friends are still utterly

oss to account for his whereabouts, during the ight days of his absence from Sunnyside. Mr. ai, who is a successful rancher and an extensive er of produce, sustained a very heavy financial y his unaccounted for disappearance.

e pretty little pony on which Mr. Burgess makes ng missionary tours and his pastoral calls, was nerous gift of James L. Barker, of Berkeley. It help of such friends of the Cause that adds ncy to our work. Last Sunday, Mr. Burgess, panied by Mr. M. L. Walker, started at six in orning and rode until nearly ten, when they held ice by appointment in a little homestead shack. e they rode eight miles to another settlement, g, on the way, a spring of clear, cold water, in ance—one of God's greatest blessings to the After a hasty lunch, made sweet by the graces spitality, they attended Sunday-school and held ching service at the school house. It is the busy and between threshing and hop-picking, congre- s are smaller than usual. At five in the evening urney was resumed. A mountain range was d and a trail followed until it was almost too to see, when an old sheep-corral was reached. this land-mark there was a road, at times rather re. Two more hours through the sage-brush ht them to the Sunnyside Canal and they were by ten, having travelled about forty miles. Just parting, Mr. Walker said: "This has been a strenuous day, but the people seem to appre- what you are doing for them."

OBSERVATIONS IN MONTANA.

e of the first men to greet the writer as he en- the Association at Livingston was the Rev. H. minger of Red Lodge. Some readers of the Pa- ill remember this genial brother as once pastor mouth Avenue church, Oakland, and previously o at Hassalo street, Portland. Those of us who d the Pacific as long ago as when it appeared in d style large pages will recall with pleasure his sting letters as he journeyed around the world e way, here is a new thing under the sun—a egational pastor of long standing, educated in ast, working in the West, traveling around the and yet he confessed the other evening never seen New England! Bro. Rominger recently to Montana, and is laboring assiduously in a coal g region, building a parsonage, preaching with customed fire and vigor. He still reads the Pa- oves our Coast and some day hopes to find him- ettled in one of our delightful parishes.

t the Association! It met early in September, ot large but excellent. Several strangers were to whom were given a cordial greeting—Stick- nd Powell of North Dakota, Supt. Douglas of Dr. Sanders of Boston, Samuel Green and J. M. of Seattle, and the writer. Six pastors, three ministers and several delegates constituted the body for the sixteen churches of the state. For reason changes have been frequent, and are still on. Several pastorates are now vacant. Those have become so within recent months and hence ssociation was almost entirely a new body of Not long since Supt. Bell—for seventeen years ully representing the H. M. Society and the S. S. y. resigned, and this work has been given tem- ly to Superintendents Powell and Stickey of North Dakota, while Rev. F. S. Bayley, pastor at Missoula, will look after the 33,000 square miles west of the mountains. The presence of such veterans as Powell, Stickey and Douglas with Dr. Sanders was a great inspiration, and the meeting was rated one of the finest in Montana's history. Indeed it was considered, **epoch-making,** for not only were plans wisely formulated for covering the state at no distant day with general workers, whose efforts would result in the foundation of one hundred churches in the next ten years, but steps were taken for the establishment of a Christian college. To the latter, quite an impetus was given by Rev. Jos. Pape of Park City, who rising just before the benediction of the last evening, said he was sympathetic with the college idea—and to such an extent that he would give $100. This quite enthused the audience, and ere the final handshaking the sum had risen to $300 or more.

Montana is a great state. Its area is 140,000 square miles, exceeded only by California and Texas. Mining, farming, stockraising are successfully pursued and make the developments inevitable—some of them in the near future. Population must increase. To those living on the coast the climate seems severe, but residents claim otherwise. Just now the equinoctial storm renders outdoors uncomfortable, but once over, the interval untilthe holidays will be unlike other years if it is not pleasant. The thermometer falls far below zero, but the air is dry, and hence not so chilling as in damp regions of the north. Business is good.

Livingston, where I write, being the point of departure from the N. P. Railroad for Yellowstone Park, tourists in great numbers are here in summer. A splendid season is about closing, and so the town must rely on its varied ordinary resources for the winter with the hope that next year will break all records. Projects are being considered for an electric line through the Park, and if once realized, those of modest means may enjoy Nature's wonders therein. Thus far it has been quite expensive—thirty to fifty dollars from this point.

Here at Livingston Rev. Richard Brown has recently become pastor. Once he was a successful leader in Minneapolis, but last year devoted hismelf to S. S. work in Eastern Oregon, where he claims there are great opportunities for Congregationalists if the right men can be provided to lead in the work. His parsonage is a fine brick structure, not long since purchased by his people. The church edifice on a neighboring corner is particularly attractive, and as the lot is not covered the hope is to turn the building and give to it a more imposing front. Some choice families are ours, and doubtless under the present able and acceptable leadership, Livingston will ere long possess one of the best edifices of the state. May there be a corresponding development within—an ever-increasing influence upon the community and the state, and a stretching forth of hands for the redemption of the whole world.

OBSERVER.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Report of the Annual Meeting.

The 34th annual meeting of the Woman's Board of Missions for the Pacific was held on September 4th at the First Congregational Church, San Francisco. Devotional exercises were conducted by the presi-

dent, Miss Richards. The annual report of the recording secretary was read and ordered on file. Mrs. Jewett read the report of the Oregon Branch, where they had a prosperous year, with good meetings and collections. Mrs. W. H. Day, of the First Congregational Church, Los Angeles, was introduced and gave greetings from the Southern Branch. She hoped the time would come when each branch could be represented by delegates at the annual meeting.

Mrs. Wilcox, home secretary, called the roll of auxiliaries, and each one represented by delegate reported progress for the year; many were not represented, and a few of these had sent reports. It would be delightful to hear from each auxiliary every year.

Dr. Adams welcomed the Board to the First Church, which he was particularly glad to have rededicated to the cause of foreign missions, and hoped all would come as often and stay as long as possible.

Reports were next in order from the superintendents of Literature, Cradle Roll, Young People's Work, and Traveling Library. Mrs. Yarrow was very urgent that helps for missionary meetings should be used, and that twice as many copies of Life and Light should be taken. Miss Edwards had written 150 letters for the Cradle Roll, which was flourishing in a few churches. Miss Parsons had also written many letters and given advice in order to do better work.

Mrs. Elder said the first traveling library was started three years ago, a second was in like demand, and the distant auxiliaries found them of great value.

The nominating committee reported the following list of directors nominated: Mrs. G. E. Adams, Mrs. C. R. Brown, Mrs. S. F. Bufford, Mrs. H. E. Jewett, Miss M. C. McClees, Mrs. J. K. McLean, Miss L. N. Richards, Mrs. E. R. Wagner, Mrs. E. L. Walz, Mrs. W. J. Wilcox, Mrs. E. L. Evans; Rev. H. M. Tenney, auditor. The nominations were approved, and by unanimous consent the secretary instructed to cast the vote for the above list of directors, and they were declared duly elected. At the June meeting an amendment was offered to Article 5—that there should be six vice-presidents and no home secretary. This was also unanimously voted.

In the absence of Mrs. Robinson of Vacaville, Mrs. Wilcox presented the report of the committee on the Foochow Kindergarten Building. Of the needed $3,000, there has been collected the past year $825.23, making a total of $1,500 in bank.

Mrs. Wagner, the foreign secretary, gave a vivid description of our different misison stations, and of the work of our missionaries; for many years this report has been the center of the meeting's interest, and suffered no diminution this year. This will be published.

Some time ago a communication was rece from the mission in Japan, urging a new buil for the Girls' School at the Doshisha. This signed by Dr. Davis, Dr. Gulick, Dr. Carey and Denton. It was given to a committee to report and Mrs. Jewett presented the report, which four reasons why the work of building should b sumed and also recommended that two more sionaries be sent.

Of the sum of $10,000 to be raised, it is tho that some of this sum is already in sight; the mittee also recommended that a proviso of the should be that the Bible always be studied in the s and Miss Denton be retained as missionary hoped that she may return on furlough to help this sum. These recommendations were endorse Mrs. Kofoid of Berkeley and Mrs. Day of Los geles, who has recently visited the school and Denton.

Mrs. Day said Miss Denton was known by Europeans in Japan and by many of the highest of Japanese. The school is influential, and the g uates have taken high positions. One of the influential women in the Chinese Court is a grad of this school.

The treasurer's report, which is always eag listened to, showed an increase in gifts, in spite o many untoward events of the year. The toal ceipts for the year are $8,497.43, now on de in the bank $750.23—of which $500 is for sp objects.

Miss Hoppin of Kusaie made a short add Miss Wilson and Miss Olin are alone at that sta The president remarked that Micronesia always peals to us; it is so small and so far away, and a Mrs. Jewett to offer prayer for that mission.

Some unforeseen event prevented our enjoyin address by Mrs. Pinney, president of the Occide Boards, whose subject was to have been the Mt. mon Federate School of Missions.

The usual collection was taken, and thanks g to the ladies of the First Church for their boun and elegant hospitality. This was a marked ev being the first public meeting held in San Franc for two years.

Mr. Tenney aroused us to the "Need of Visio Our Work"—vision to see the helplessness of heathen world and how much they want the reli of Jesus Christ; and vision of the consecratio the missionaries as an appeal to us. In Kal China, the officials of the city met Secretary Ba and asked for missionaries. We could multiply missionaries by ten before we could satisfy the pe of China. They are willing the missionaries sh make sacrifices, but why should we delegate to t the privilege of making sacrifices?

Rev. Mr. Price, formerly of Micronesia and of Guam, told how he felt in his first trip to

slands, and how the islanders looked, of a sermon preached for three months until it was known by heart, and sixteen boys that wanted to become Christians and have clothing.

VIRGINIA BUFFORD,
Recording Secretary.

The Home.

WHAT THERE'S TIME FOR.

Lots of time for lots of things,
Though it's said that time has wings.
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say,
Time for helpfulness, and time
To assist the weak to climb,
Time to give a little flower,
Time for friendship, any hour.
But there is no time to spare
For unkindness anywhere.

—Frank Walcott Hutt.

COURTESY IN CHILDREN.

People of other countries criticise with great severity, and with justice as well, we are forced to admit, the behavior of American children. They are said to be the worst-mannered children of civilization, and we are pointed to the obedient German boy or the gentle Japanese girl by way of contrast. As a matter of fact, we all know scores of little gentlemen and ladies, products of refined homes and careful training. These are the children who are not permitted to make themselves terrible in public, and who are therefore overlooked in the generalization. Upon such children as these the reputation of America is to rest, if we are not to be known as a nation of boors. This is the oak of the future, and it seems a far call from that to the acorn of the present, which consists in requesting your boy to stand when his mother enters the room, to lift his hat as soon as he ceases to wear an elastic band under his chin, and to avoid using the coarse tones and coarser talk of the street children. Each thing is so very small, the conflict over it is sometimes so disproportionately large, that it is well to remember the magnitude of the result.

A brilliant preacher recently left the city pulpit which he had occupied but a short time because, as one of his parishioners expressed it, "he had never learned little boy manners." At table he was uncouth, in conversation abrupt, in general manner awkward and brusque, in personal habits careless, yet in the pulpit he was a man of force, sincerity and intellectual ability. An old lady of ninety, when told of his failure, remarked: "If he had a mother, she is the one to blame."

It is a truism to say that the incitement to courtesy in a child is courteous treatment of that child. An ill-mannered little guest in the household of a woman of many cares was won to much better behavior in two weeks' time by the application of this principle, and that without a word of fault-finding. The proverbs of all time insist that riches beget riches; love begets love; courtesy begets courtesy—let it stand so, for the analogies are conclusive.

There are people who disdain to say, "Excuse me," having hurt a child; who take child service for granted, omitting the "thank you" of recognition; there is here and there a pastor who overlooks the timid greeting of a child who saw him at dinner or tea when the minister was a welcome guest in the lad's home.

The boy remembers, pulls off his cap, and is amazed to see no response in the face he thought he knew. Then he goes home and says, defiantly:

"Mamma, why should I take off my hat to Dr. B——; he doesn't even look at me." The answer to this is difficult, to say the least.

Coarse tones are more of a problem, for boys learn them from each other, and the healthy young animal exults in noise. It was wisely managed by the aunt of a bright lad of ten, who had been making day hideous with unearthly sounds, to the great discomfort of guests on the piazza. The opportunity for which the aunt was waiting came quickly; a lady near her said, "Why do you permit Francis to make such vulgar noises?"

The wise woman put her hand upon the shoulder of the listening boy, who, beyond everything, aspired to be a man. "Francis is only a child," she explained, "and he does not realize how silly and ill-mannered this seems to grown people. When he outgrows his babyhood he will not think of doing this."

Francis flushed and fled; his aunt told me she never heard the sounds repeated.

Sometimes children seem simply perverse, when there is something more behind.

A well-trained small boy of eight was walking beside his father, who noticed with surprise that the child never lifted his hat, although he had been carefully instructed. Inquiry, suggestion, command, failed to reveal the secret of the obstinate discourtesy. At last it came out that his school teacher, a learned man, but a man whose half-Indian blood was to blame for his wholly barbaric manners, had forbidden the children in his class to greet him or each other in the conventional fashion. The small boy, told at home to obey his teacher, was in a very hard place, and was doing the best he could. Luckily for him and his future, he had a wise father, who saved punishment until he could gauge the need for it with accuracy.

One thing more. It is a mistake to expect children to conform perfectly to drawing-room conventions; too much "manner" is as bad as too little "manners." The ordinary polite usages of the home should be the rule for every member of the household, great or small, and from great to small as well as vice versa.

—Grace D. Goodwin.

The Quiet Hour.

PRAYER.

My Father, I thank Thee that when I am weary alike of the folly and the wisdom of the world, its labour and its grief, I may come home to Thee and find myself once more a child, to be comforted, uplifted and guided into truth. O Thou most restful!

Home of souls, and Father of the poor! in Thee would I take refuge from my own perplexities of soul. I would learn of Thee to wait with patience, love with sincerity, and expect the best from others. Draw me to Thee, even as a mother heartens and comforts her discouraged child. Give me according to my need— nay, rather, Lord, provide for needs Thou seest according to Thy love. Let me do my work in this simplicity of heart; and though I mingle with the noisy world, yet may I still in spirit abide in quietness with Thee. Amen.

THE CROSSES OF LIFE.

The crosses of life—you all know what they are. There are crosses of uncongeniality and ill-temper, people with whom we live every day, saying and doing irritating things;can we take these up in love, repressing the sharp word, and making allowance? There are crosses of mislaid plans; can we accept them in the large spirit of faith that to those who love God all things work together for good? There are crosses of drudgery and routine, crosses of waiting and enduring, crosses of pain and weakness; can we so subdue our rebellious self, so bend to the perfect will of God as bravely to glorify him by bearing these? * * * They are crosses which every grain of selfishness in us contributes to make heavy and irksome, but which it is ours to lighten and make natural by the love of Christ.

THE PASSING OF SELF.

The trouble with shallow views of self-denial is that too often they do not invade self at all. Indeed, not infrequently such so-called self-denial is a subtle feeder of self. I think it must be so whenever it is practiced for the sake of self-exaltation, or self-discipline, or self-culture, whenever, in fact, it has any center in the person practicing it. * * * * Think how it was with those old anchorites and ascetics of the early centuries who inflicted upon themselves such incredible discomforts. They are regarded as peculiarly holy men; and, indeed, I do not wish to judge any individual of them.

But when we see St. Simeon Stylites, for instance, dwelling for thirty years on the top of a pillar and bowing down in prayer twelve hundred times a day, we cannot help asking what he expected to accomplish by it and who was to get the benefit. When we see Pascal, wearing a hair shirt and reproaching himself as sinful every time he relished what he ate, we ask if that was the kind of death-in-life he wanted to keep up always. There were doubtless pure motives struggling for expression here. But I think he expected some day to exchange that hair shirt for a white robe and to have good things to eat and to receive heavenly rest and bliss in the bargain. I think St. Simeon Stylites not only felt rather proud of his austere distinction here, but expected to take a particularly high and honored place in heaven, where he would be comfortable enough all through eternity to more than pay—infinitely more than pay—for those thirty years of self-torment.

Well, then, if this was true, these men were simply making an investment, and a richly paying one, too. They had not really given up comforts; they had only postponed them. As for self, then, they had not let go of it at all; in postponing ease and comforts to a future state they had not given up desire, or will or anything that belonged to their real personality. * * *

Here is the real distinction. If, by giving up something you want, after all, to benefit yourself; the thing sacrificed is intended, in whatever shape or after however long circuit, to return to your own advantage again—your giving up is not selfdenial. You have relinquished the outward object, but the self with its eye to the main chance, with its thrifty desire position to trade a smaller good for a greater, has stayed by you all the while; it has not been invaded at all. If, on the other hand, you are absorbed in some good cause not your own; if your supreme desire is to have the will of God or the good of your neighbor prevail; and if, in the pursuit of that desire, you are oblivious what becomes of yourself, making no provision for your ease or your reward at any expense to your worthy quest—why, then, you have got outside of the self-orbit; you are moving in a new sphere, wherein disinterested love and devotion, not hope of reward, is your motive. You have denied self by forgetting self.—John F. Genungs.

Young People.

MOTHER'S APRON STRINGS.

One of the strongest things of which I have any earthly experience is a very fine string—so fine as to be always invisible — that is known by the name of "mother's apron string." My mother has been in the other world for several years, but I am still helped and strengthened by her apron string. I do not mean the real apron string, but a bit of love we call by that name. I think her love was something like an endless chain. It went up from her in the from of prayer to God, God answered it by letting the blessing come down upon me, and then it went back to mother. So she bound me to the throne of God. I have known many great strong men who, live as badly as they might, have been quite unable to altogether break the chain of a mother's loving prayers.

A lady friend was visiting a family in which there was a sweet, bright little boy, who was just five years old. The lady and the little boy became very fond of one another, and one day she said to him:

"Willie, do you love me?"

"Yes, very much," he replied, kissing her.

"How much?" said the lady.

"Why, I love you up to the sky," said the little chap.

Just then he saw his mother, and running up to her, he put his arms round her neck and kissed her "up to God."

And mother's love, mother's prayers, mother's apron string, is as high as that too; it reaches right away up to God.

Some young folk don't seem to realize the grandeur and beauty of mother's apron string; indeed, they are rather ashamed if it is thought that they are tied down by a great love for mother, so that they cannot do wrong things at the request of others. I

it is a thing to be proud of and to revere—a mother's love.

I wonder who would put up with you and all your curious tempers and ways as a mother does?

"A fellow's mother," said Fred the wise,
With his rosy cheeks and his merry eyes,
"Knows what to do if a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt."

"A fellow's mother has bags and strings,
Rags and buttons, and lots of things;
No matter how busy she is she'll stop
To see how well you can spin your top.

"She does not care, not much, I mean,
If a fellow's face is not always clean,
And if your trousers are torn at the knee
She can put in a patch that you'd never see.

"A fellow's mother is never sad,
But only sorry if you are bad;
And I tell you this, if you're only true,
She'll always forgive whate'er you do.

"I'm sure of this," said Fred the wise,
With a manly look in his laughing eyes,
"I'll mind my mother, quick, every day;
A fellow's a baby if he don't obey."

That boy had got hold of the right idea with regard to his treatment of his mother.

Not long ago Dr. Horton told a beautiful story about a little boy and his mother. A boy of ten, named Sydney, presented a bill to his mother one morning. It was worded something like this: "Mother owes Sydney, for running errands, fourpence; for being good, sixpence;" various other items bringing up the total to eighteenpence. The mother quietly took the bill, and on the following morning she placed it, with one and sixpence, on Sydney's plate. But with it was another bill: "Sydney owes mother for ten years of happiness, nothing; for nursing him through his last long illness, nothing; for being good to him, nothing." Other notes were added, and the grand total amounted to "Nothing." The boy read the bill, tears filled his eyes, and he rushed hastily to his mother and flung himself in her arms, crying, brokenly, "Oh, mother, let me love you and do things for you for nothing."

Oh, a boy or girl's best friend is mother! Love her for the love which she has for you! Never be ashamed to own that you must obey her again!

"I promised my mother I would be at home at six o'clock."

"But what harm will an hour more do?"

"It will make my mother worry, and I shall break my word."

"Before I'd be tied to my mother's apron strings, ——"

"My mother doesn't wear apron strings," said the first speaker with a laugh, "except in the kitchen sometimes, and I don't know as I ever noticed any strings."

"You know what I mean. Can't you stay and see the game finished?"

"I could stay, but I will not. I made a promise to my mother, and I am going to keep it."

"Good boy!" said a hoarse voice just behind the two boys.

They turned to see an old man, poorly clad and very feeble.

"Abraham Lincoln once told a young man," the stranger resumed, "to cut the acquaintance of every person who talked slightingly of his mother's apron strings, and it is a very safe thing to do, as I know from experience. It was just such talk that brought me to ruin and disgrace, for I was ashamed not to do as other boys did, and when they made fun of mother I laughed, too,—God forgive me! There came a time when it was too late"—and now there were tears in the old man's eyes—"when I would gladly have been made a prisoner, tied by these same apron strings, in a dark room with bread and water for my fare. Always keep your engagement with your mother. Never disappoint her if you can help it, and when advised to cut loose from her apron strings, cut the adviser and take a tighter clutch of her apron strings. This will bring joy and long life to your mother,—the best friend you have in the world,—and will insure you a noble future, for it is impossible for a good son to be a bad man."

It was a good sign that both boys listened eagerly, and both said "Thank you" at the conclusion of the stranger's remarks, and they left together, silent and thoughtful.

At last the apron string critic remarked, with a deep-drawn sigh:

"That man has made me feel queer all over."

"Oh, Dick," said his companion, "just think what lovely mothers we have both got!"

"Yes; and if anything were to happen to them, and we hadn't done right! You'll never hear apron strings out of my mouth again."

Whenever I hear of a great man I want to know what sort of a mother he had. The great Napoleon used to say that France wanted a nation of good mothers. It is the supreme want of every nation. You hardly ever see a noble man or woman flash into the light, and do great things for God and humanity, but next to God he owes everything to the teachings of a good mother. Luther, Wesley, Garibaldi, Dr. Franklin, John Gough, Garfield, they all testify to the truth of this. What a blessed and far-reaching thing is mother's apron string! Make much of mother, young folk.

Let me close with some beautiful thoughts I read the other day.

Don't forget that if your mother had thought more of herself and less of you she might be much fairer and fresher now, for she was once as good-looking as you are.

She might wear better clothes, even now, so that you might be proud to have your friends meet her, but remember that she mended her old clothes that she might make new for you.

The wrinkles on her face, the care lines on her cheek, and the weary looks in her eyes—all those scars are seals of her love for you.

Your father's bent form, hard hands, and bronze face tell of his kindness and unselfishness, of the sufferings he endured, and sacrifices he made, and anxieties borne for your sake.

Be proud of him and love him; those marks that look like marrings of manly beauty, they are jewels in the crown of love.—James Learmont in British Congregationalist.

ONE HUNDRED YEARS AGO.

In this day of luxurious comfort and convenience it is interesting to look backward one hundred years and see how the housewife managed to keep house.

The houses were mainly built of logs with rarely a glass window, only glazed paper or an opening in the wall. Large fireplaces were used for heat and cooking purposes. The pots and pans of the oldtime kitchen would look very queer to us. The brick oven was fired once each week and filled with delicious viands. Not a pound of coal had been mined, and a stove was an unknown comfort. There were no matches, and if the tinder proved damp, there was a trip of several miles to a neighbor's to borrow a live coal. There were foot-warmers which were used in church during the long sermons. The floors were generally sanded, for carpets were not known, save to a few city people, at that time. A few Turkish rugs were owned; a rag carpet was the pride of the housewife. All the table linen was woven by the wife, and how beautiful it was! All the cloth for garments, also, for the entire family. But a woman could spin from dawn till night and only spin forty to sixty knots of yarn. Today an operator can spin 150,000 knots in the same time.

There was no silver or china to delight the housekeeper's heart. Pewter was greatly prized, and home-made bowls and platters constituted the dinner service. No coal or oil or gas had been discovered, and tallow candles formed the only light until 1858, when petroleum was brought into use. It was then sixty cents a gallon.

A journey was a thing to be dreaded, there being no railroads until 1830. Today there are more than 10,000 passenger locomotives. Where it then took days to reach a place, it is now done in hours. A trip over the Atlantic took two or three months, and now it is made in less than ten days, and in the most palatial steamers. News traveled slowly, and communities were completely isolated. The people at that time had no inconveniences and the fewest comforts, and yet these people laid the basis of the country we enjoy today. The question comes to us, What will happen in the next hundred years?—Boys and Girls.

TRUTHFUL TOMMY.

"Tommy," said a father to his son, "have you been at those six peaches I put in the cupboard?"

"Father," said Tommy, looking into his eyes, "I have not touched one."

"Then how it is your mother found five peach stones in your bedroom, and there is only one peach left on the plate?"

"That," said Tommy, as he dashed wildly for the door, "is the one I didn't touch."

An Oakland boy whose mother is a Methodist, but whose father was raised a Presbyterian went to the Baptist Church a few times. Later, the family moved to another neighborhood, and when the question of church affiliation was being discussed in the home the boy said: "Well, I like the Baptist Church best, for they let you wade around the tank, and the other churches dont!" W. S. M.

—A teacher was explaining to a little girl how the trees develop their foliage in the springtime. "Ah, yes," said the little miss, "I understand: they keep their summer clothes in their trunks!"—Will Carleton's Magazine.

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